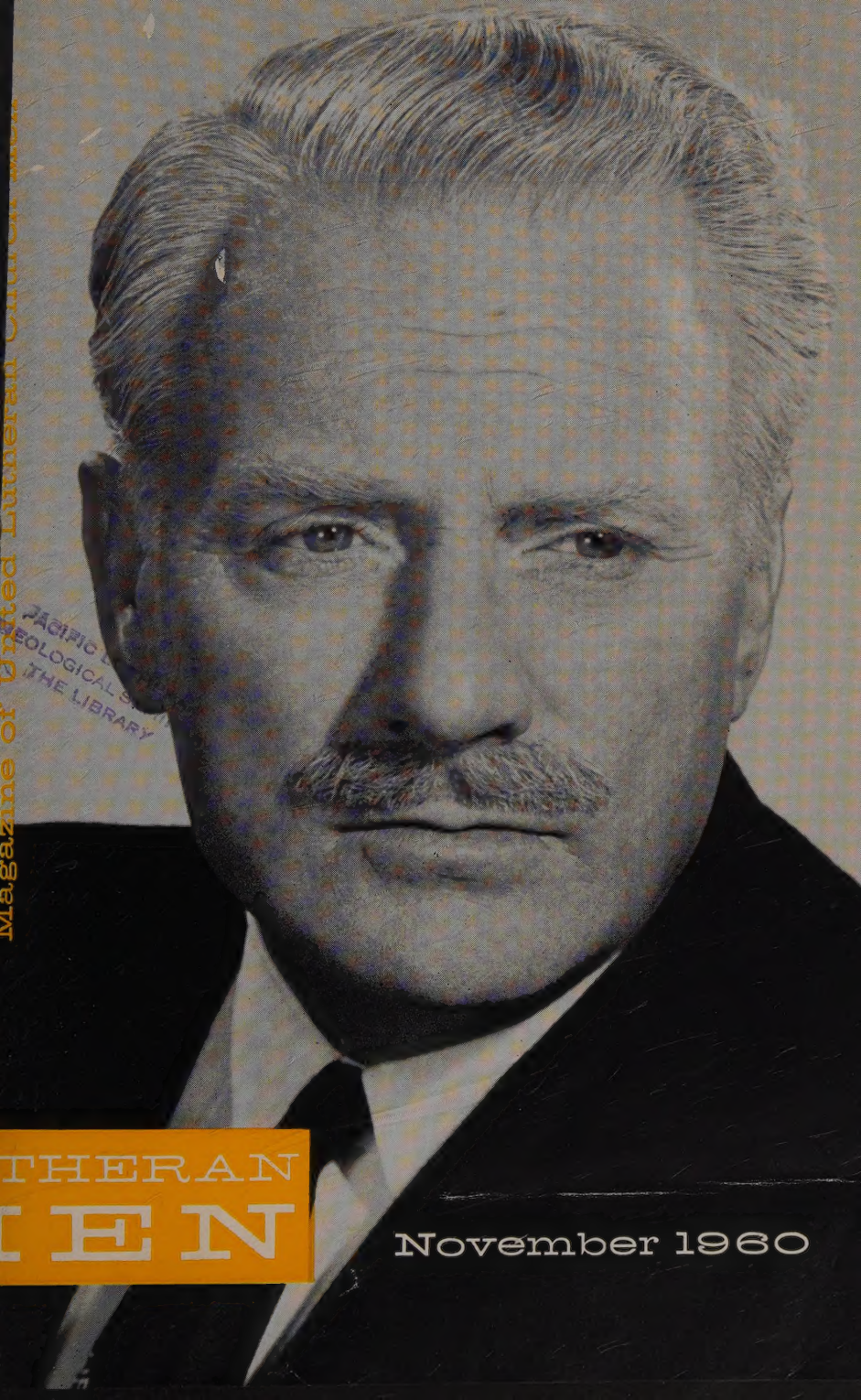

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Magazine of United Lutheran Church in

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November 1960

Cover Comment

PAUL POWER, LUTHER VESTERGARD—whatever you choose to call him. He's well-known by both names on the West Coast, although in the rest of the country you will probably know him best as Paul Power. He's been a Hollywood actor for more than 30 years—and a versatile one, too!

You may remember him as Lance Manning in "Oiltown, U.S.A.," as Walter Phillips, the scientist in "Jet Attack," as Mr. Weaver in "Miss Casey Jones." Or as Andrew the Apostle in "45 *Tioga Street," the Lutheran Laymen's Movement film of several years ago.*

On television, he has appeared on "Death Valley Days," "Burns & Allen," "Highway Patrol," "Superman," Mr. District Attorney"—as well as such classics as "Playhouse 90," "Red Skelton," "Lux Video Theater," etc.

In private life Paul Power is Luther Vestergard, active Lutheran layman and a member of First English Lutheran Church, Los Angeles, Pastor E. Dale Click. He also is vice president of the Hollywood Christian Group (whose president is Roy Rogers), a Bible study and prayer group in the entertainment capital.

Paul Power is the author of "A Christian in Hollywood?" beginning on page 4 of this issue of LUTHERAN MEN. Don't miss it.

—*G. T.*

OL. 41 No. 11
OVEMBER 1960

LUTHERAN MEN

Magazine of United Lutheran Church Men

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A Christian in Hollywood?

by PAUL POWER

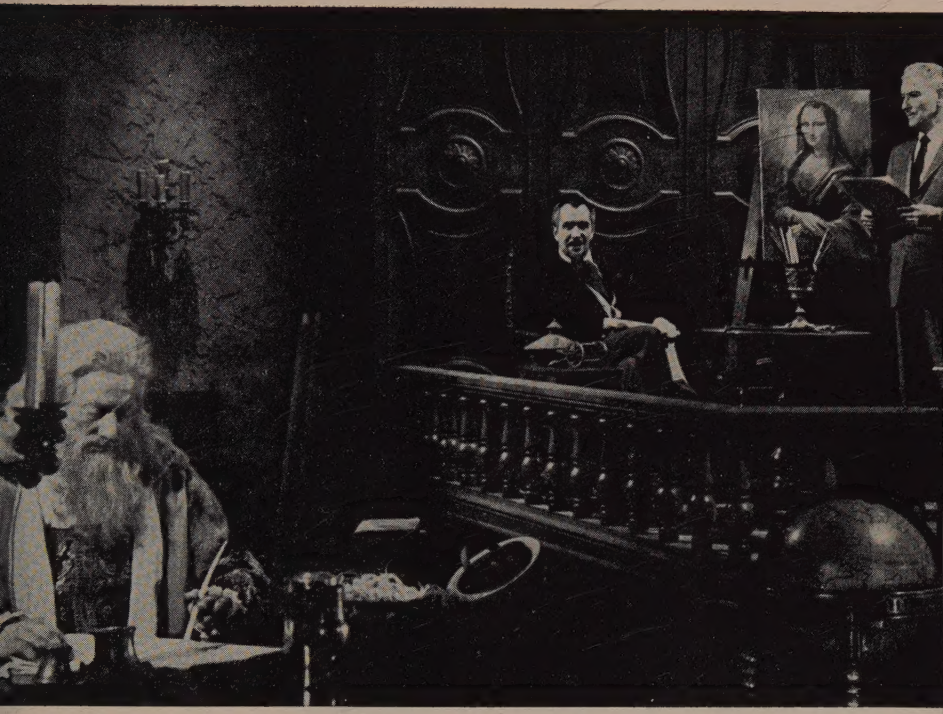
A veteran actor's testimony concerning the church doings of film personalities

EVER HEAR OF a Christian drunkard? If Christianity is a way of life rather than only doctrine and dogma, do you feel that a bartender can be a fruitful Christian? How about a movie actor in Hollywood, and . . . perhaps his co-workers? Is an actor a Christian when he makes a religious film that is shown in your church, or perhaps a movie like "Martin Luther," but an A No. 1 first class sinner when he works in any other movie?

Paul Power is the theatrical name of Luther Vestergard, lay leader at First English Lutheran Church, Los Angeles, California, the Rev. E. Dale Click, pastor.

I'm what is often termed a "vetera actor. Been around a long time . . . o thirty years. Movies, stage, vaudevi radio, television . . . but mostly mov in Hollywood. It's quite possible I been a guest in your living room television.

My parents were Lutherans and was baptized and confirmed in Lutheran Church. After graduation the University of Southern Californ I studied law at Harvard University L School, and later graduated from Bible Institute of Los Angeles Eveni School. For many years I served c local Lutheran Church in North Ho wood in many capacities . . . Sund



'The Story of Mankind" produced by Cambridge for Warner Bros., Paul Power ɣed Leonardo Da Vinci with Vincent Price as The Devil and Ronald Coleman as The ɨit of Man.

ɔol teacher, choir, brotherhood, rch council, etc.—finally becoming assistant to the pastor and, after his ɡnation, a sort of layman "interim" or until an ordained pastor could ound and installed eight months later. also was active in various capacities ynodical affairs. Among these duties ent two terms as a member of the cutive Committee, and a three-year as a member of the Board of Direc- California Lutheran Home for The d in Alhambra. For a livelihood I inued my work as an actor at the ywood studios, although on a some- curtailed basis.

bout this time a newspaper write-up appeared that brought some sharp reactions. I have before me a copy, now yellow with age. It appeared under the by-line of Jimmy Starr, a columnist whose writings are syndicated in many newspapers throughout the country. It is dated March 22, 1950, and I quote the first two sentences: "Luther Vestergard, layman assistant to the pastor, St. Matthew's Evangelical Lutheran Church of North Hollywood, has a sideline, and it happens to be movie acting . . . under the name of Paul Power . . . he is now appearing at MGM with Lana Turner in "A Life of Her Own." Vestergard also has an interesting task in helping Jane Russell with her Bible class, etc."

I was quite surprised at the number of letters I received in response to this write-up, and also that they came from so many parts of the country. None of the letter writers was neutral . . . some were quite forceful . . . or, perhaps "colorful' might be a good word. For instance, one lady wrote, "The fires of hell will burn hotter for you than anyone else because you know better! Come out from among them!" On the other hand, a chap wrote, "Good for you. We need Christians in all walks of life. Keep up the good work. Our prayers are with you."

Now, who is right? At the present time I serve as teacher of the Adult Bible Class, First English Lutheran Church, Los Angeles, and often serve as supply pastor or lay pastor in various capacities. What should I do . . . give up the work of the church? There are many of us here in Hollywood who are dependent on the studios for our livelihood, but who also are active in the work of the church. Many are employed in films in minor capacities, but others are world-famous. A complete list would cover pages, but a few who come to mind at the moment are Roy Rogers, Dale Evans, Irene Dunne, Loretta Young, Bing Crosby, Gale Storm, Rosalind Russell, Wendell Corey, Ann Blyth, Betty Hutton, Don DeFore. What about these folks? Should they drop dead, or can God find a use for their talents, gifts, influence or leadership in the work of the church? Indeed, can there be a "Christian in Hollywood"?

In seeking an answer let's get away from cold facts and figures about marriage and divorce in Hollywood, church membership, and charity drive activities. These are available and interesting, but let's look at it from another angle.

To live in Hollywood is to enjoy a per petual Roman orgy. After a day at th studio where his entire effort consiste of making love to Hedy LaMarr, Eliza beth Taylor and Greta Garbo, the pe ted and pampered movie star returns t his Shangri-La-type home high in th Hollywood hills. An adoring group c beauty contest winners line the stree strewing rose petals in the path of h Mercedes-Benz, driven of course by uniformed chauffeur. On entering h estate he is greeted by a bevy of lon stemmed American beauties . . . uncla some blondes, others brunettes or re heads. After a dip in his heart-shape swimming pool which is always fille with bubbling champagne, he reclines c a white bearskin rug. A statuesque beaut (46-24-36) softly strokes his forehea as she purrs sweet nothings. Exot fragrances from incense imported fro the mysterious East waft the air and ad to the magic, while the music of violi sob soft, sensuous love refrains and big, white moon slowly tips the cypre trees. And so the bachanal . . . idy . . . perfumed Utopia . . . never-neve land, and never-ending dream stuff c folks all over the earth continues c and on. Would you believe that peop believe this in varying degrees today And this after forty years existence c Hollywood movies and the attenda publicity men's fantasies?

Here is another that has often bee used but always seems good for anoth round. One reads in his local new paper something along this line: "Mov director Joe Doakes spotted Rose Pet a gorgeous blonde, working for sixte dollars a week at a local ten-cent sto Noticing her dimensions (46-24-36) H immediately knew she was a gre dramatic actress and signed her to

ıg term contract to Sexy Film Studios, a beginning salary of ten thousand llars per week." Then the publicity ild-up begins. In a few days a coffee ınter in Brazil, a big game hunter in rica, a mountain guide in Switzer-ıd, and others all over the world pick their newspapers and notice a large otograph on the front page. Under it a caption which reads, "Hollywood rlet Rose Petal (46-24-36) slaps llywood actor across kisser with kip-ed herring at Hollywood nightclub." en turning to page sixteen of his news-per, he reads a one-sentence write-up small type, "A man finally landed the moon."

Do we have sex scandals, marijuana d all the things that are printed in world's newspapers? Dore Schary, former top producer at MGM Studio and long a leader in Hollywood, puts it this way in an article entitled "Exploring the Hollywood Myth": "I will admit that there are intellectual, spiritual and moral iniquities in the film community. There is divorce, adultery, plagiarism, perversion, cowardice, arrogance, cruelty, atheism, irresponsibility, communism, fascism, avarice and extravagance among motion-picture folk. But we are not unique in any of these sins."

How true, how true. However, I believe that most everyone would agree with the observation in the last sentence, and that irrespective of where in the world he lived.

Incidentally, Mr. Schary brings out another point with which I concur

e layman from First Eng-ı Lutheran Church looked re like Luther Vestergard this scene as Judge ompson, with George rns, Jack Benny and acie Allen in the Burns d Allen TV Show.

wholeheartedly. To save space I quote briefly: ". . . that American audiences like to read about Hollywood scandals. In fact, when it comes to newspaper space, sin in Hollywood has a tremendous advantage over sin anywhere else. If a girl had no more than a single bit part back in 1927, she still becomes a 'Hollywood actress' when involved in a sordid crime. And, no matter how much drudgery it may mean for photographic retouchers, she is still 'beautiful.' " Later he says, "There is nothing we can do about marital tangles and obstetrical irregularities, if they occur, except to keep on disseminating genuine information and reducing the amount of nonsense in our press releases, so that the public will view any Hollywood scandal in the frame of reference which exists in Milwaukee and Paducah."

In other words, I feel that in Hollywood it is easier and much more exciting to use the word, "love-nest" rather than "apartment" . . . to write of Errol Flynn and his amours, rather than about Robert Young, who is every bit as good an actor and who goes along quietly raising a family of four lovely daughters. To the best of my knowledge, in no other industry is the action of an individual used to condemn a whole industry.

We have been talking a lot about the negative, now let's talk about the positive a bit. There are many facets of endeavor for a Christian in church work, and that applies equally to a church in "Your Town, U.S.A." or one here in Hollywood. I have long been interested in what Lutherans who are employed at the studios are doing at their various churches. Chats with pastors reveal long periods of loving, devoted service.

From some recent conversations I learned that Betty Hutton put on Easter drama at Beverly Hills Luther Church, but is out-of-town now with act. At Central Lutheran Church in ne by Van Nuys Warren Delaplain, who i sound engineer at Fox Studio, serves the Business Committee and his wife is the Board of Deacons. At St. Andrew also in Van Nuys, Bill Fredericks, assistant studio manager, serves on church council. At St. Paul's in No Hollywood longtime star Vera Ellen an active member, as are Justus Ad producer, and Charles Lewis, came man at ABC-TV. Evelyn Bigsby, editor of *TV Guide* magazine, is act in the work of Hollywood Luther and her associate editor Beverly Co land is active at Anglica Luthe Church. This list could go on and

I would like to bring this article to end by relating a thrilling and he warming story about the dream o starry-eyed young couple . . . a dre that did come true.

Polly and her husband Tom Bond members of Emmanuel Lutheran Chu in North Hollywood. This is a la congregation with a membership some two thousand, a beautiful sanctuary, and acres of grounds. Rev. Erling H. Wold is pastor.

Polly has been especially blessed God with great beauty and charm. has won beauty contests, been "M California," and has been an actres Paramount, Columbia and Fox Stu among others. Tom is a clean-cut c whom studio casting directors wo classify as "typically American." He a child star in "Our Gang" comedies, now is property-master at KTTV t vision and movie studios in Hollywo Their dream was to put on a Christ pageant that would be the real th

heir pastor, who is progressive and a an of vision, lent his full support and s wife Marge wrote the script. This ript, incidentally, won high acclaim r its professional qualities, and it is of terest that she began her story with e Annunciation rather than with the anger. Polly and Tom then proceeded enlist the aid of many of the church embers to assist in the production de- ls or to perform as actors. Harold hnson, costume designer for Danny homas and Desilu TV Productions, ok charge of the costumes for the cast seventy-five people. Charlotte Kirk- trick, hairdresser on the soon-to-be- leased movie "Spartacus," and also on Vells Fargo" TV series, served here in similar capacity. Everett Henderson, und engineer, won plaudits for his cellent job of pre-taping the narration d sound effects. Electricians created autiful lighting impressions of such eath-taking caliber that the audience h'd" and "ah'd" particularly in the ene where the angels appeared before e shepherds. Other craftsmen applied eir skills.

The pageant was presented outdoors the church playground, which is a od half-block square or larger. Old enery was purchased at a bargain and er being reworked formed a back- ound set over two hundred feet long. lend realism even donkeys and horses re used. Running time of the play was ty-five minutes and it was presented ch night for one week. The audience mbered eight hundred or more night- and there was no admission charge, r an offering of any kind.

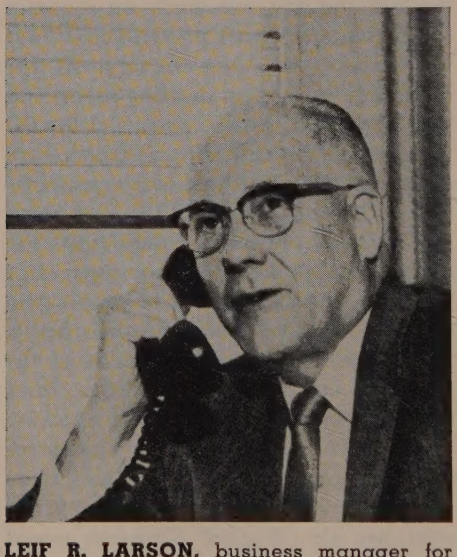
Was this pageant "The Christmas ory" a success? Well, *Time* magazine ought so highly of its spiritual appeal d professional qualifications that na- tional recognition was given by means of its pages. It would be hard to convince those involved that the earnest and sincere prayer before each rehearsal and performance wasn't a prime reason that God could use the talents and efforts of these his children to his greater glory.

I talked with Polly and Tom a few weeks ago and again their eyes glistened with eagerness and enthusiasm. I think a little may have rubbed off on me! Jimmy Durante, the world-famous comedian, had just donated some scenery, which would mean a vast improvement over the sets used last year. Tom had supervised the building of scene docks on a corner of the church school playground. These would house the new scenery. At the same time permanent dressing rooms and make-up rooms were constructed for the members of the cast. Arrangements were about complete for this year's presentation to be telecast by KTTV over some one hundred outlets, and this under the sponsorship of a big oil company. Just try to imagine the number of people who will see and have etched in their hearts the beautiful story of the coming of the Messiah, our Lord and Saviour Jesus Christ? Perhaps one person watching may not know Jesus, and as a result of this message of God's love for him, open his heart and let Christ come in and take over his life. A good Christian would be born . . . a follower of Christ . . . a dedicated member of the church of Jesus Christ.

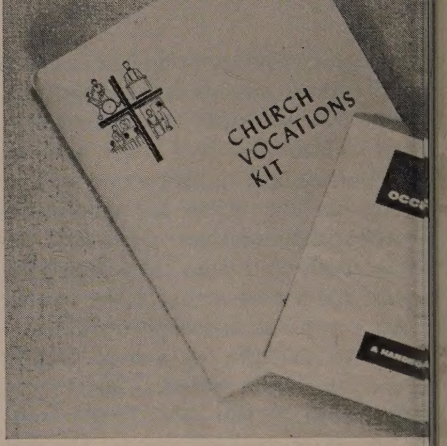
How do you feel about it, good friend? Have I made my case? I have thought and prayed about these things for a long time and have talked with many people in various categories of life. I feel that if a profession or a work is honorable, and is so accepted by God and by the society in which we live,

then God can find use for us if we will but commit ourselves to his will. Do you agree? The great Apostle Paul, knowing we must live in this world for the present, cautions us in Romans 12:2 when he says, "Be not conformed to this world . . ." In other words, be "in" this world, but not "of" it. And now . . . my answer to the question posed by the title of this article: Yes, there can be "a Christian in Hollywood."

Mr. Power presents another article on the subject of Christians in Hollywood in a subsequent issue of LUTHERAN MEN



LEIF R. LARSON, business manager for the past 10 years of Central Lutheran Church, Minneapolis, is president of the National Association of Church Business Administrators. According to a recent NACBA survey, savings from efficient management in the growing number of churches which employ business administrators, definitely help pay the executive's salary—which ranges from $5,000 to $11,000 annually. Although not very many Lutheran churches employ full-time lay executives, the profession is on the upswing throughout all denominations.



BHE materials—does your men's gro foster interest in church occupation?

Occupational Guidance Materials Available

For church members who, in a capacity, help young people to answ the question "what shall I do with life?", the Board of Higher Educati of the ULCA has prepared two help resources.

Lutheran Church Occupations— Handbook and a *Church Vocations* tell about the varieties of opportun and the aptitudes and training nee to fill 46 types of church occupatio The Kit is a folder containing leafle posters, and monographs describ church occupations; a program for p moting them in the local congregati and references to the meaning, pla and fundamental importance of Ch tian vocation.

Parents, teachers, pastors, leaders Luther League, the church schools, me and women's organizations can get th materials by writing the Board of Hig Education, ULCA, 231 Madison Aven New York 16, N. Y. The Handbook a Kit are fifty cents each.

A College Day Program

by EVALD B. LAWSON

Reviewing a successful experiment by the men of Rochester Conference ULCM

THE TITLE REFERS to the College Day rogram inaugurated by the Rochester nference of New York & New Eng- nd Synod United Lutheran Church en. It was indeed an interesting ex- riment, and now it is assured that this ll become an annual event.

What is more, I believe the whole oject is so sound and valuable that I n happy to write a brief review of it, lieving that the College Day Program ght well be the kind of project that urchmen in all parts of the Lutheran nurch in America will be interested in onsoring.

My interest in it was awakened when om the Rochester Conference there me an invitation to me to have Upsala llege represented. Our Director of dmissions attended and participated, d brought back an enthusiastic report the whole endeavor. Since then I have d the opportunity of discussing it in tail with one who has been very close it.

Dr. Evald B. Lawson is president of Up- a College, East Orange, N. J., a four- ar liberal arts college of the Augustana theran Church.

Briefly, this is what was done: The Rochester Conference Church Men, through a designated committee, arranged a Sunday afternoon and evening session at a conveniently located church which had adequate facilities for this type of conference. The Lutheran colleges within a radius of several hundred miles were invited to send representatives, and these were asked to bring along an ample supply of their college literature. These representatives were also invited to have a part in the Sunday morning services in the churches of the area. Very intensive work was done in making the project known among the youth, especially those of high school age, in all the churches of the Conference, and in addition wide publicity was given to it through the high schools and through the press.

The primary emphasis was on college education in general, and on Lutheran higher education in particular, with ample opportunity given to each individual college to make its program better known. There was nothing of the spirit of the competitive about it. Rather, those attending received a unified picture of what the Lutheran Church in the area

is doing in higher education, and also came to appreciate the unique contribution of each individual college. The response to the project was above anything anticipated. The men received considerable satisfaction from what they had done. But, most important, a truly valuable service had been rendered to the youth of the churches. The results of a project like this are never fully known.

By way of additional comment let me say that this kind of project is very timely. Too often we have taken our Lutheran colleges for granted. But today we must make known to our youth that our colleges are crowded and that those best prepared obviously have the best chance of being admitted. A project such as the Rochester Conference College Day Program has values relating to our total church program.

Also, it should be pointed out that it succeeded because of the excellent, detailed advance preparations. A study the stated procedures reveals how int the men in charge were to make project alive with meaning. I add tha believe the men of the church are th best equipped to sponsor an endea such as this.

College conferences are common f in our high schools. The College D Program described above had the fav able components of a traditional coll conference, but ever so much in ac tion. It might be well if through central offices a mimeographed bulle dealing with "Suggested Procedures Arranging a College Day Progra based on the statement of procedu used by the men in Rochester, were p pared for distribution to other groups churchmen who view the project as through which they might render a service to their youth, to their churc and colleges.

is Brother's Keeper

by HAZEL C. YONTS

Texas layman takes time
minister to
ate Hospital inmates.

ULCM Executive Committeeman
Monroe R. Henniger

WHAT IS THIS?" asks a large, white-
ed man with smiling blue eyes as he
ds up a whisk broom. There is a loud
onse of "A whisk broom!" He then
ceeds to make a point by telling a
y. "One straw alone can't do much,
it? But when we put all the straws
ther they can do a thorough job."
"flock" listens attentively as he con-
es in his sermon to tell them about
wonderful love of God.

his is not a usual way to begin a
non, but this is not a usual worship service conducted in a beautiful church edifice.

To Monroe R. Henniger, school principal and ULCM Executive Committee member, his "flock" consists of approximately 100 inmates of the Texas State Hospital, in Austin, which cares for the mentally ill. On September 26 of this year, the board of the Texas State Hospital presented him with its Recognition Award. It was fitting that such an award should come to this Christian layman who has given over 500 hours of himself in being "his brother's keeper."

These 85-100 persons, both Protestant and Roman Catholic, comprise a gratifying congregation. This is the fortunate fraction of the 2800 hospital population able to attend the Sunday worship serv-

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rs. Yonts is the wife of the Rev. Martin Yonts, ULCA pastor and a member of Texas & Louisiana Synod staff with es in Austin, Texas.

ices held in the dining room of the institution. They, along with attendants, assemble every Sunday at 9:00 a.m. to read the Bible, sing cherished, familiar hymns, pray and vow their faith anew with the Apostles' Creed. After listening observantly to a sermonette, they fittingly close in praise to God with the Doxology.

As the reverently sung strains of the Doxology fade away, Mr. Henniger moves among his people. Here he shakes a hand, there he pats a shoulder, another time he smiles comfortingly to a figure in a wheel chair. All the while he is encouragingly answering such questions as "Nobody ever comes to see us. Won't you please come back, Mr. Henniger?" or "Mr. Henniger, won't you please see if you can get my folks to come to see me?"

To win the attention of the worshipers completely, he finds it desirable to begin his discourses with a visual aid or a question. He may ask, "Can you tell me what I'm going to talk about today by hearing these names—oriole, robin, sparrow?" The congregation happily responds, "Birds!" His talks usually interpret the Bible verses he has read earlier. His listeners appreciate such simple sermons best.

He has found that he must handle with restraint any subject related to death, murder or suicide. And also that his dissertations must be geared to an average age level of 13-15 years.

Henniger is well qualified to speak perceptively on this age plane because his 40 years experience in the teachi profession, including 24 years as teach of this particular age group. At prese he is teacher-principal of Pond Sprin School located near Austin.

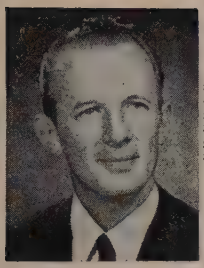
Using Lutheran Sunday school hy nals brought from his home church, Fi English Lutheran Church in Aust Henniger conducts worship every ot Sunday. On the remaining Sundays J. V. Irons, Adolph Hohertz and Frank Jessem take their turns. All these men are loyal ULCM members First English.

This volunteer Christian service sta ed in 1951 as a project of the Fi English ULCM group—Henniger continued faithfully since. For four ye a small number rendered their minist tions alone until other Lutheran churc of the vicinity decided to take this on a part-time endeavor also. Now at Chri mas, all the National Lutheran Coun churches of the Austin area particip in a gala Christmas party for the patie in the wards.

Monroe Henniger gives much of hi self. He says, "What I like most to g to these people is encouragement t there is still hope for them. These dividuals consider themselves forgot souls and they are rotting away for w of social contact. They are hungry sympathy and a friendly pat on the ba It is little that we do but we *are* brother's keeper—this in itself is the o reward we should look for."

The Lutheran Church in America

Approved by the 1960 Atlantic City Convention of the ULCA, the Lutheran Church in America is expected to hold its constituting convention in June 1962, and to begin functioning January 1, 1963. The historic merger involves the ULCA, AELC, Augustana, and Suomi Synod.



MAN TO MAN

by LAWRENCE M. REESE

Classified and Carefully Labeled

ONE OF OUR FRIENDS has a home orkshop where every item is either assified or labeled. His peg board of ols is arranged so systematically and nctionally that it reminds me of an tist's design. Screws, nails, paints, and dgets are in boxes or shelves and clear- labeled.

Maybe the desire to be orderly and icient is shared by most of us, es- cially if we aren't orderly by nature. ave you noticed how we classify and bel people? Do these sound familiar: hat new family down the street," "reck- s teenage drivers," "good Christians," he top brass," "eager beaver," "easy ark," "slave driver," "skin flint," "clock atcher," "absent-minded professor," beral," "reactionary."

Now look at the list again and note w these labels produce emotional over- es. A "good Christian" may suggest a -abiding person who's never even ten a ticket for illegal parking. Or might suggest a person who's highly tivated yet manages to get into trouble identally or deliberately. That "new ily down the street" may suggest ndly looking people you'd want to t or unattractive looking folks to be ored. The "clock-watcher" may sug- an efficient worker or one who ely tolerates his job.

Labels Cast a Reflection

Classifying people and giving them labels can be downright risky. By apply- ing wrong labels to others we expose our own personal weaknesses. A man constantly criticizes his congregation for being unfriendly, not realizing that re- lating to people is one of his own weak- nesses. A football fan calls the referee unfair, prejudiced when the penalty is against his team. Yet he'd scarcely notice the same "prejudice" if the referee im- posed a similar penalty on the opposing team.

A neighbor gets a new car. The family down the street calls him a free spender, wondering "How does he do it?" Isn't the family down the street using a label to cover up a slight case of envy?

But there's a positive side to the pic- ture, too. The football fan could regard the fan from the opposing team as mighty loyal. The family down the street could label the new car owner as a good manager, especially since his business demanded a reliable car for deliveries.

Labels for Church Members

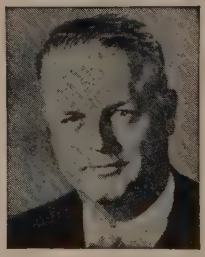
Our eagerness to move along at God's direction has given us church members plenty of labels, too. If people dig in with enthusiasm and vigor, *as we think they should,* we call them the salt of the earth.

If they work out their own responses to God's grace, *different from the way we would respond,* then we call them individualists. Here again, labels may reflect our personal goals rather than facts in case. People who respond to the church's program as we think they should, may or may not be the real salt of the earth. In short, labels should not becloud motives and situations. Good Christians come in many sizes, respond to the Gospel in varying ways, and have many and differing interests and needs.

We may label the fellow in the adult study class as a "doubter." Yet he may be enroute to a deeper faith than those who never develop a depth dimension of faith. One of our gravest mistakes is to label many church people as followers when they actually have potential fo leadership. Our conclusion that a ma will not respond defies the power of Go Yet congregations of 1,000 members an more have told us: "We have no lead ers." The truth of the matter is tha many people with real potential hav been labeled "non-leader."

Public laws protect consumers by re quiring producers to label their produc accurately and fairly. Spiritual law, i the name of Christ, requires that we d the same. We'll soon be dropping labe such as "United Lutherans" and replac ing them with better ones. Man to ma I'd suggest that we apply the same prin ciple in human relationships: Use n label or replace inadequate labels wit better ones!

VIEWS from Headquarters



by J. H. OETGEN

WHAT IS YOUR IMPRESSION of Thanksgiving of 1960? Are we a thankful people?

Our forefathers were most thankful that God gave them a new home and an abundance of food.

We remember as children acting out the first Thanksgiving. The props were paper pilgrim hats and wooden guns, but our teacher made Thanksgivi meaningful to us.

It is impossible to judge how than ful an individual is, and I would n want to do so, yet doesn't it disappoi you when your congregation has Thanl giving services and so few attend? A of us have so much to be thankful fo Many of us are two-car families now

nd even own a boat. Most people make ıore money than they have ever made efore. We have so much to be thankıl for.

Expressions of gratitude are easily verlooked, especially in our times when e see so much of the work of men's ands that we forget the works of God. Vhile we enjoy good health, we don't ake time to thank God for strong legs ıat aren't crippled, or for good eyes hile we still can see, or for hearing hen we are not deaf.

We can be thankful for friends. We sually accept our friends too casually –there are times when a friend is the ost wonderful person in the world. Ioney cannot buy true friends. When eath or distance takes a friend away, e gain other friends in time, but he imself is not replaced. We undervalue ur friends if we accept them without ratitude.

St. Luke records the story of the ten pers whom Christ healed. All ten were ured of leprosy, yet only one returned give thanks. When he saw that he as healed, instead of going forward the priest to be declared clean and scharged from his confinement—which as all that the rest desired—he turned ck to him who was the author of his re, whom he wished to have the glory it before he received the benefit it. He appears to have been very arty and affectionate in his thanksving because with a loud voice he orified God. Think of the ingratitude those who never returned!

We have so much to be thankful for, ll we take an hour to attend church Thanksgiving? We can have a good he on Thanksgiving day—visiting rela-es, going to football games—but will put God first? Can we find our way

to church and as a congregation express publicly our thanks for God's blessings?

Perhaps we have all heard the saying, "I complained because I had no shoes until I met the man with no feet." Today we are continually compared with the USSR. While the Russians have increased the number of their telephones by 25 percent annually from 1954 through 1959, there are now fewer than 2 phones per 100 comrades, while we have 41 per 100 Americans. In automobile manufacture, while they boast of an annual production increase of 46 percent over the same period they still have only half an automobile per 100 persons to our 34. We should not be boastful of what we have more than our neighbor, but we should certainly be most thankful.

At Work in Atlantic City

ULCM Executive Committee reviews progress, makes plans, and reports to ULCA convention

THE SCENE WAS the Ambassador Hotel in world-famous Atlantic City, N. J. Just prior to the United Lutheran Church's 22nd biennial convention last month, the Executive Committee of United Lutheran Church Men came together for its semi-annual meeting.

Individual committees (Stewardship, Evangelism, Membership, LUTHERAN MEN, etc.) met on Tuesday evening, October 11, with the entire executive group going into morning, afternoon and evening sessions Wednesday the 12th.

Under the leadership of President Aubrey Mauney of Kings Mountain, N. C. the ULCM Executive Committee reviewed the auxiliary's recent activities and accomplishments, and projected plans for the coming year. On Thursday evening, October 13—the first day of the ULCA convention—the ULCM report was received at that historic meeting.

Important items of business discussed by the Executive Committee:

The President

Aubrey Mauney expressed dependenc upon every committee member ar synodical/state ULCM president share fully in the responsibility to ser the church more effectively—"not just 20 percent of the congregations and wi the support of only 5 percent of th men."

He also urged that the case of th men's auxiliary be placed again befo the church. The church expects me work to be effective, he explained, a present financial support coming fro the limited membership is not adequa for the job to be done.

Mauney praised the work of t ULCM Study Committee seeking wa of improvement. He pleaded for clos fellowship with the men of Augusta and the other bodies involved in t coming merger. In addition, he call continuing attention to the fact that second full-time staff member for ULC

ust be secured just as soon as the oper person can be found.

e Treasurer

Treasurer Hans P. Treuenfels pre-nted a disturbing report which re-aled that, although solvent at the oment, ULCM's financial position is ot bright. Membership contributions ve fallen off. As of the end of the ird quarter less than $19,000 of the 2,000 apportionment for 1960 has en remitted by synodical/state units. athematically, receipts are about $20,-0 short.

All units are urged to do their utmost providing the wherewithal—the life-ood funds—to carry on the auxiliary's ork.

lations With JCLU Men's Groups

Executive Secretary J. H. Oetgen re-rted to the committee on informal scussions he has had with representa-es of men's work in the Augustana utheran Church and the Suomi Synod. e American Evangelical Lutheran urch currently has no specific men's ogram.

All parties to the discussions have reed to unite in further use of the ng's Men Crusade—if approved by e Department of Evangelism in the w Lutheran Church in America.

They have also agreed to exchange in-rmation, officers' directories, publica-ns (including LUTHERAN MEN), news, . until the church merger takes place. e groups intend to begin work as soon possible on production of a new utheran Church Men Handbook to be dy when the new church is consti-ed January 1, 1963.

angelism

Evangelism Chairman Marvin Barnett told the committee that new efforts had been made to increase local congregational sponsorship of the United Lutheran Series of The Protestant Hour. The series is in its 15th year and is now carried over more than 400 radio stations in the U.S. as well as the worldwide facilities of the Armed Forces Radio network.

He reported that the manual for the King's Men Crusade is being updated with the help of Pastors Bruce Weaver and Michael McDaniel of the ULCA Department of Evangelism. New edition, much simplified, will be available for the 1961 emphasis. Each congregational ULCM unit is being asked to give two Life Memberships this year to finance this project.

Stewardship

Dr. Earl Freese, stewardship chairman, reported that a survey has revealed a tremendous number of laymen engaged in parish work including church council membership, Sunday school teaching, ushering, visitation, scout-sponsoring, etc., and that ULCM membership records are in no way indicative of the great scope of work laymen are doing.

Promoting further liaison between ULCM and the Lutheran Laymen's Movement, LLM's 1960-61 sample kit of stewardship materials was circulated among key ULCM leaders. Rank and file members are to be made more aware of the programs and objectives of both the congregation and the church-at-large.

Boy Scouting

Scouting Chairman Oscar Lingle made known the fact that, since inception of the Lamb Award in 1956, 103 such awards have been given members of the United Lutheran Church. As of last June, 10,964 ULCA scouts registered for

THE REV. LEOPOLD BERNHARD of Columbus, Ohio (second from left), chairman the ULCA's Commission on Healing, was a speaker at the recent fifth annual Int national Conference on Spiritual Healing, sponsored in Philadelphia by the interc nominational Order of St. Luke the Physician. The conference stressed teamwork physicians, psychiatrists, psychologists and pastors. Other leaders were Dr. William Reed, Bay City, Mich. surgeon and Episcopal vestryman; the Rev. Clinton J. Ke pyschologist-field director of the American Foundation of Religion and Psychiatry, N York, an Episcopalian; and the Rev. Bernard Martin of the National Presbyterian Chur Geneva, Swiss chaplain for the Order of St. Luke.

the Pro Deo et Patria; 2,760 were awarded.

With guidance from Dr. Hans P. Treuenfels and Pastor Raymond H. Tiemeyer, administrative assistant to ULCA President Franklin Clark Fry, the Executive Committee discussed the responsibility of scouting in the new LCA. Approaches are to be made to the Joint Commission on Lutheran Unity with the request that such responsibility be assigned to the men's auxiliary.

Membership & Extension

J. Russell Barley, membership & extension chairman, declared that 54 new congregational ULCM units have been chartered since April 1. From the Dayton convention to the Atlantic City convention of the ULCA, total new units number 200. Four synodical/state units —Pacific Southwest, Wartburg, Minn sota, and Wisconsin—were organiz during the period.

At the Convention

ULCM's report to the ULCA conve tion was the feature of the Thursday ev ning session in Atlantic City's Conve tion Hall. Semi-dramatized by the u of a series of large posters carried stage by local Boy Scouts, the repo emphasized the auxiliary's concern wi Christian Vocation—expressed throu its programs of evangelism, stewardsh and scouting.

President Mauney and Executive Se retary Oetgen delivered the presentatio

Besides referring to facts as mention above, the report included statements li these:

- Men's work in the whole ULCA ow

particular debt of gratitude to Howard Logan for his service and leadership ring the past four and one-half years.

ULCM is vitally concerned with the ctive members of our church—they w equal nearly half a million persons. ng's Men Crusade is our program for laiming these members; it has helped more than 400 congregations.

ULCM has helped to secure 38 new lio stations for the list of those which oadcast the United Lutheran Series of e Protestant Hour.

ULCM members are taking an in-asingly active role in building con-gational and synodical budgets. Hun-ds of ULCMers support the Lutheran ymen's Movement.

Scouting has provided an evangelistic reach inasmuch as many boys who brought into the troop come from nilies with no church affiliation. In regard, North Carolina Synod has l an especially remarkable record in guiding such boys into study for the Lutheran ministry.

ZLETON District ULCM of the Pennsyl-ia Ministerium recently held a highly cessful first formal meeting at Tweedle k, Weatherly. Principals at the meet-were John Walters of Hazleton, dis-president; Richard Snell, ULCM sec-ry and Ministerium unit president; and Rev. Joseph Shuster of St. John's rch, St. John's, dean of the Hazleton eran District.

- LUTHERAN MEN magazine has undergone improvement in both content and appearance. New features are being published for particular benefit of all church councilmen.
- During the biennium 100 copies of "But Was He My Brother?", ULCM filmstrip, were given to all synods. Pastor Lester Utz, audio visual aids chairman, estimates it has been shown at least 400 times, and has been seen by at least 20,000 men.
- The ULCM 1961 convention (August 1-3) at Wagner Lutheran College, Staten Island, N. Y. will have as its theme the subject of Christian Vocation.
- Leadership training schools are being scheduled for every conference ULCM.
- Current emphasis on self-examination is designed to strengthen each and every ULCM unit for more effective service to the individual congregation.

Climax of the ULCM report came when Dr. A. E. Iverson, director of Protestant Relationships of the Boy Scouts of America, was introduced to the convention to make two awards. On behalf of the BSA Dr. Iverson, who is also a pastor of the Augustana Lutheran Church, presented a special citation to the ULCA for its notable achievements in the sponsorship of scouting throughout the church.

Then, representing the Rev. Frans Victorson of the National Lutheran Committee on Scouting, Dr. Iverson presented ULCA President Franklin Clark Fry with a special Honorary Gold Lamb Award—the highest Lutheran scouting honor. Dr. Fry was cited for his devoted years of leadership and fostering of the scouting program.

AT WORSHIP TOGETHER American, Augustana, Missouri Synod and United Lutheran churchmen participated in the Second Worship Service sponsored by ULCM of Western Conference, NY & NE Synod. Held at Resurrection, Genessee and Doat Sts., Buffalo on Sept. 25, the annual service offers Lutherans from 108 congregations on the Niagara Frontier, the opportunity to become better acquainted in order to serve the Lord unitedly.

Bethlehem District Hears Snell, Installs Officers

Bethlehem District of Pennsylvania Ministerium ULCM held its first convention on September 15 at Rosemont Lutheran Church, Bethlehem. Richard H. Snell, president of the Ministerium unit and secretary of the parent ULCM, addressed the meeting.

Greetings were brought by Dr. William C. Berkemeyer, dean of the Bethlehem district.

Officers installed were William Homer, Christ, Lower Sanson, *president;* Floyd Rothrauft, Christ, Hellertown, *vice president;* Clayton D. Saunt, Salem, Bethlehem, *secretary;* and Thomas Reed, Messiah, Bethlehem, *treasurer.*

Donald Richards, president of the Rosemont unit, served as host and read the opening scripture lesson.

Canada Retreat Stresses Prayer

The fifth annual Laymen's Retreat Canada Synod attracted 56 men fr 21 congregations September 9-11. Ev was held at Elim Lodge on Pigeon La

The men showed a deep interest in t subject of prayer as they engaged lively discussions following four lectu by the Rev. Rufus Cornelsen, direct of Social Action for the ULCA Board Social Missions. The subjects were "O Age," "The Dynamics of Faith," "Fa Active in Love" and "The Church in t World Today."

The Rev. Harry N. Lossing of Ow Sound, who was arranger for the pr gram, conducted Bible study periods "The People of God in the Old Test ment" and "The People of God in t New Testament."

Preacher at the Sunday morning ser ice was the Rev. Edward Hackbusch Maynooth.

The retreat was sponsored by the Fai and Life and Social Missions Committe of the Canada Synod.

PRO DEO ET PATRIA was awarded September to Paul C. Page at Mou Moriah Church, Anna, Ill. Presentatio was made by Pastor Hugh Paton as Troo Committeeman Royal Trees and Paul father William C. Page looked on.

ANSWERS

TO THE

3

BIG QUESTIONS

about HONORARY LIFE and IN MEMORIAM MEMBERSHIPS

1. **Who May We Honor With Memberships?**

You may honor anyone with an Honorary Life or In Memoriam Membership in United Lutheran Church Men. Former officers of the congregational, conference or synodical men's group, pastors, teachers, relatives, devoted church servants, young men and women entering church service.

2. **For What Is the Money Being Used?**

The funds received from Honorary Life and In Memoriam Memberships are used by United Lutheran Church Men for work it does in cooperation with other boards and agencies of the Church. Particularly in evangelism through the King's Men Crusade.

3. **How Much Do They Cost?**

Honorary Life Memberships are available at $10 each. A person may be given an unlimited number of Honorary Life Memberships. In Memoriam Memberships are $50 each. If the person has already been an Honorary Life Member, his membership may be transferred to In Memoriam for an additional $40.

(over please)

HONORARY LIFE and IN MEMORIAM MEMBERSHIPS as a source of income

United Lutheran Church Men depends upon this income for its work with the boards and agencies of the United Lutheran Church. It can also become a real assist in taking up the slack caused by the decreased ULCM appropriation from the Church. Our goal is to have each congregational unit honor two persons next year. How about starting with your president or your pastor?

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PSW Holds Convention

First annual convention of the Synod f the Pacific Southwest United Lutheran hurch Men was held September 24 at race Church, Culver City, Calif., the ev. William H. Blough, pastor.

Under the theme "The Courage to are" the devotional was given by the ev. John D. Foerster, chaplain of outhern Conference ULCM, and the ddress by Dr. E. Theodore Bachmann, irector of graduate studies and professor f church history at Pacific Seminary, erkeley.

Special guests included J. H. Oetgen, LCM executive secretary, who was in-oduced by former executive secretary loward L. Logan; Donn Samuelson, resident of California Conference, Au-ustana Lutheran Churchmen; and Dr. arl V. Tambert, president of PSW ynod.

New officers elected were Edward L. eterson, Culver City, *president;* Richard rannis, San Mateo, *vice president;* Rob-t Ore, Whittier, *secretary;* Roy Kautz, anta Monica, *treasurer.* Eugene A. oeftman, retiring president and prime over in forming the synodical unit, was ected to a three-year term as *executive-large.* Executive Secretary Oetgen in-alled the officers.

ew Topic Series Out

The 1961 monthly topics for ULCM eetings have been compiled and are vailable in complete form for the year congregational units. Program leaders ay write to ULCM headquarters in ew York.

Theme for next year is "Danger . . . hristians at Work." The Inter-Lutheran ries is published month-by-month in UTHERAN MEN.

AT COMMISSIONING in September of the USS Robert E. Lee, nuclear powered fleet ballistic missile submarine, were: Dr. Robert E. Lee, pastor of the Lutheran Church of the Redeemer, Atlanta, Ga. and chairman of the ULCA Consulting Committee on the Military Chaplaincy; Commander Reuben F. Woodall, skipper of the atomic sub; and Mrs. Hanson E. Ely Jr., granddaughter of General Robert E. Lee. Dr. Lee commented, "I kept thinking of the tremendous fact that the only way to spare this ship from ever letting loose its unbelievable power for destruction rests upon the church and its message."

AT EMMANUEL, Pottstown, Pa., Terry A. Evans became an Eagle Scout at a special church service in September. Emmanuel sponsors Explorer Post #129. In photo with the new Eagle are his parents Mr. and Mrs. Howard F. Evans; Dr. Luther A. Krouse, pastor; Gerald C. Wentzel, adviser; and Richard Bauer, area BSA executive.

Advent and Christmas Hymns

by GUNNAR J. MALMIN

Here is an opportunity to become more familiar with so of the fine Advent and Christmas hymns in the Service Bo and Hymnal. *Interesting information about each of th hymns is supplied in this topic material.*

Instructions for using this material are also presented. T hymns can be used either for study purposes or for devotio purposes. Since in most instances this material will be us during the month of December, it might perhaps be m fitting to use this as an opportunity to listen once again the Advent and Christmas stories, and to join in in the singi of the joyful melodies of the season.

THE FIRST CHRISTMAS was greeted ith song—by the heavenly choir, by ary in her Magnificat, by Zachariah in e Benedictus, and by the aged Simeon the Nunc Dimmittis. Even so have hristian people down through the cenries in all lands responded to the "glad lings of great joy."

The new *Service Book and Hymnal* cludes fourteen Advent and thirty-five hristmas hymns. It is our purpose here discuss each one of them briefly, as ell as to make some general comments. as a result we sing with greater underanding and deeper appreciation, we all have achieved our aim.

dvent Hymns

All phases of Advent are treated—e message of John the Baptist, as well the first and the second coming of hrist. There are two Latin hymns, one reek, two by an early eighteenth-cenry French scholar, five German chores and one Swedish, and the balance om England. At least five religious deominations join in heralding the coming the Savior. It is perhaps significant at they are all old hymns—the most re-nt being over two hundred years old. erhaps the Advent theme, with its rious emphasis on Christ as King and dge, has not been too popular in odern times.

No. 1, "Hark! a thrilling voice is unding," is an anonymous Latin hymn assumed to be from the fifth century, and is sometimes ascribed to the great Ambrose, bishop of Milan and "father of church music."

No. 2, "O come, O come, Emmanuel," is also anonymous. It first made its appearance, with a Latin text, in a Catholic song-book published at Cologne in 1710. Its sturdy melody is perhaps the most popular of all Plainsong or Gregorian melodies. It is sung at a fairly brisk tempo. Actually the two tunes are identical, but note values and harmony differ slightly.

Nos. 3 and 4 are both by Charles Coffin, an eminent French scholar who became rector or "president" of the University of Paris, and who published about a hundred hymns in Latin in the year 1736, under the title *Hymni Sacri.*

Nos. 5 and 13 are by Charles Wesley, who, together with his brother John, launched the Methodist movement in England in the eighteenth century. In the case of No. 13, "Lo! he comes with clouds descending," Wesley was revising an older hymn by his friend and fellow evangelist, Cennick.

No. 6, "Hark, the glad sound," was written on December 28, 1735, by Philip Doddridge, an English Congregationalist.

No. 7, with words and music both written by the Reverend Philipp Nicolai, is one of the great hymns of all time. The opening line "Wake, awake" or "Wachet auf" was perhaps suggested by many popular watchmen songs of his time. The great melody, often called "the King of Chorales," has been a fa-

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Gunnar J. Malmin is chairman of the usic Department at Pacific Lutheran Colge, Tacoma, Washington. This is the Interutheran topic for December.

The Inter-Lutheran Topic for December

Aims

1. To have the men understand the difference between Advent and Christmas.
2. To present a devotional service centered around several Advent hymns, and another centered around Christmas hymns.
3. To give specific stories concerning the authors and musicians involved in these hymns.
4. To review the scriptural source of such hymns.

vorite with composers ever since, notably Bach and Mendelssohn. Handel undoubtedly used phrases of it in the famous Hallelujah Chorus. John Dykes derived his great hymn tune "Holy, holy, holy" from the first and last phrase of "Wachet auf." The "first tune" gives us the hymn in its original rhythm; the "second tune" gives us the same melody, but in the eighteenth-century even-note rhythm harmonized by Bach in the cantata, "Wachet auf."

No. 8, "Lift up your heads," written in 1632 by a German hymn writer, is blessed with two fine tunes of which the second, from Freylinghausen's *Gesangbuch,* is probably the "proper" tune, since it is the one associated with this hymn in Germany.

No. 9, "Prepare the way, O Zion," Swedish both as to text and melody, is truly a fine addition to our Advent hymns.

No. 10, "The King shall come," is "based on the Greek" and is taken from *Hymns of the Russian Church.* So, in our hymnody, at any rate, "there is no East or West."

No. 11, "O how shall I receive thee," has been called "the best German Advent hymn." It was written in 1653 by the Reverend Paul Gerhardt, generally regarded as the greatest of Germa hymn-writers. Always a sensitive so Paul Gerhardt grew up during the har ships and tragedies of the Thirty Yea War, and later, as a clergyman, becan involved in an almost equally bitter a tragic theological controversy. The pr mature death of his beloved wife furth tended to make Paul Gerhardt's life o of tragedy and suffering. Only in Chr may the "sad-hearted rejoice," as brings out so beautifully in practica all of his hymns. There is a person subjective note in all of Paul Gerhard hymns, which stands in striking contr with the strong objectivity of most of t older Lutheran hymns. But it is exac this subjectivity which has endeared hymns to millions of Christians.

No. 12, "Comfort, comfort ye, people," is by a German clergyman a hymn-writer, Johannes Olearius, hims the son of another hymn-writer, Joha Olearius. Johannes edited a hymnal c taining 1218 hymns, expanded to no than 1340 hymns in a second editi The melody is from the famous Gene Psalter, of which the musical editor Louis Bourgeois. The return to original six-four rhythm of this tune be found to be an improvement. M of the older hymn-tunes will be found

e less heavy and more interesting when ung in the original, varied rhythm of ong and short notes.

No. 14, "Rejoice, all ye believers," is ritten, not by a clergyman, but by a German musician, Laurentius Laurenti, antor in the Bremen cathedral. The nelody here selected is a fine Swedish olk-tune.

Christmas Hymns

The thirty-five Christmas hymns come rom many lands—England, France, pain, Germany, Austria, Italy, Greece, reland, Norway, Sweden, Denmark, and America, and, of course, from many eriods in history, and from many de-ominations. Truly our *Hymnal* is an cumenical book.

We distinguish roughly between hymns nd carols. The classical definition by ugustine is that a hymn is a song ad-ressed to God. A carol, by contrast, is nore of a ballad, narrating the events of hristmas. According to these definitions, e have only two Christmas hymns in ur book (Nos. 21 and 49), twenty arols (15, 18, 19, 23, 24, 25, 26, 30, 2, 33, 34, 36, 37, 39, 40, 41, 43, 45, 6, and 48), and the remaining thirteen epresent somewhat of a mixture, mainly arrative, but with at least some portion addressed to God. They might be termed "carols plus." These distinctions are somewhat arbitrary and not terribly important.

No. 15, "Joy to the world," by Isaac Watts, is actually a very free version of the second part of Psalm 98. The music "arranged by Lowell Mason" is a medley of melodic fragments from Handel's "Messiah." For example, the opening phrase is used in the chorus "Glory to God," and the phrase "and heaven and nature sing" is from the instrumental introduction to "Comfort ye my people."

The story of "Silent night," No. 16, has been told in a variety of ways, and it is not easy to separate fact from fiction. Apparently it was written the night before Christmas Eve by Franz Gruber, Catholic priest at Obernorf, near Salzburg, as he was returning from a call at the home of some of his parishioners. The next morning he gave the words to his organist, Joseph Mohr, who immediately composed the music, and it was sung that night at the Christmas Mass. The organ being out of order, Joseph Mohr accompanied the singing on his guitar. So two humble men in an obscure village parish gave to the world its greatest Christmas hymn.

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"AMERICA'S VERY OWN Christmas Story" is the title of a featured article in th year's CHRISTMAS, 68-page American annual of Christmas literature and art pu lished by the Augsburg Publishing House of Minneapolis. Article is illustrated wi this full-color reproduction of Emanuel Leutze's world-renowned painting of Washin ton crossing the Delaware, and was written by Ann Hawkes Hutton, a winner of Fre doms Foundation awards in 1959 and 1960. The colorful and beautifully-printed volu 30 sells for $1.50 (gift edition) and $3.50 (library edition).

No. 17, "Of the Father's love begotten," comes to us from the early church, the text being written by Prudentius, fifth-century Spanish hymnwriter, and the music a particularly lovely Plainsong called "Divinum Mysterium." The first version of the tune, in its free flowing rhythm, is certainly preferable.

No. 18, "A great and might wonder," is by St. Germanus, seventh and eighth-century leader in the Eastern Church, who was at one time patriarch of Constantinople. He is said to have lived a hundred years.

No. 19, "Christians, awake," is John Byrom, who gave up the study medicine to teach shorthand in Londo Much of the popularity of the hymn undoubtedly due to its broad, sweepi tune by the English composer Jo Wainwright.

No. 20, "From east to west," is rather mixed origin. The opening lin are believed to be by Coelius Seduli of whom it is merely known that he liv in Rome about 450 A.D. Other portio of the hymn are believed to be by A brose, Prudentius, and Rabanus Maur The Latin text was translated by Luth

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principles, only the "divinely-inspired" songs might be used at services—that is, the Psalms and the few New Testament songs. This man-made hymn was perhaps tolerated because it does follow the text of St. Luke rather closely!

No. 25, "Hark! the herald angels sing," by Charles Wesley, originally had the wording, "Hark how all the welkin rings, Glory to the King of Kings." Later hymn-book editors have made the hymn more intelligible, if not more poetic. It is sometimes referred to as Wesley's greatest hymn. The stirring melody was composed by Mendelssohn as part of a cantata commemorating the four hundredth anniversary of the invention of printing. It is reported that Mendelssohn said he thought he had written a pretty fair tune, but that he hoped no one would try to make a hymn-tune out of it!

No. 26, "All my heart this night rejoices," brings us back to that greatest of Lutheran hymn-writers, Paul Gerhardt. Again we have even in this joyful song the note of suffering—"from all that grieves you, you are freed." The composer of the cheerful tune is Ebeling,

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organist and professor of music who succeeded Johan Crueger, that even more famous chorale composer, as cantor in the St. Nicholas Church in Berlin, of which Paul Gerhardt was pastor. Poet and composer died in the same year, 1676.

No. 27, "O little town of Bethlehem," was written by the Reverend Phillips Brooks, famous pastor of Trinity Church, Boston. He wrote it for his Sunday school in 1868. Two years earlier he had toured the Holy Land, spending Christmas Eve in Bethlehem.

No. 28, "The happy Christmas comes once more," by the Danish bishop and educator, N. F. S. Grundtvig, is actually a very free translation of No. 22, Luther's "From heaven above." There are nineteen stanzas in the original version of Grundtvig's hymn.

No. 29, "Break forth, O beauteous heavenly light," is by the Reverend Johann Rist, one of Germany's great hymn-writers, the author of 680 hymns. The melody, by Johann Schop, appears in the harmony supplied by Bach in his Christmas Oratorio.

No. 30, "Angels we have heard on high," a sparkling French carol, is particularly known for its jubilant "Gloria in excelsis Deo."

No. 31, "Angels, from the realm glory," by the fearless Moravian n paper editor, James Montgomery, appeared in his *Seffield Iris* in 1816.

No. 32, "Rejoice, rejoice this ha morn," was written by a pious Da housewife in 1778 for Guldbe *Hymnal.*

No. 33, "All hail to thee, O ble morn," is by the great Swedish hy writer, Archbishop Johann Olof Wa It forms an almost essential part of "Julotta," the early Christmas morn service in Swedish churches. Actu both this hymn and No. 32 are prob free versions of Nicolai's hymn "H brightly beams the morning star" (404), whose great chorale tune, ca the "queen of chorales," they use.

No. 34, "The holy Son of God," is Henry More, D.D., seventeenth-cen English author and philosopher, an taken from his *Divine Dialogues Hymns,* 1668.

No. 35, "When Christmas morn dawning," is by Elizabeth Ehrenb Posse, 1818-80. The melody is a sim lovely German folk-tune, used Brahms in his Academic Festival O ture.

No. 36, "In the bleak midwint and No. 37, "Love came down at Chr mas," are by the sensitive English p Christina Rosetti. The expressive tune the first hymn is by the eminent mod English composer, Gustav Holst, the tune of No. 37 is a bright Irish f tune.

No. 38, "Lo, how a Rose e'er bloo ing," is perhaps most familiar to us its choral setting by Praetorius. B words and music are anonymous, pr ably of pre-Reformation German ori

No. 39, "Good Christian men,

:e," is another hymn from medieval rmany. In its original form it alter- es between Latin and German—"In ci jubilo, Nun singet und seid froh." is to be noted that Philipp Nicolai ses his great hymn "Wake, awake," h the words, "Ewig in dulci jubilo." No. 40, "The first noel," is a joyful English carol.

No. 41, "Once in royal David's city," by Cecil Alexander, wife of an Eng- bishop, and the writer of many be- ed hymns.

No. 42, known generally by its Latin e, "Adeste Fideles," was written in 4 by John Francis Wade, an English- n living in France, who earned his ng copying music for Catholic in- utions. He probably also composed melody.

No. 43, "Under the feeble stable it," is of American Lutheran origin, h words and music being by Arnold Keller, pastor in the United Lutheran urch, who has contributed two other lodies to the *Hymnal.*

No. 44, "Long ago and far away," is medieval "Resonet in laudibus," with new text by Edward Traill Horn, tten for the new *Hymnal.* The melody rom the fourteenth century—one of great melodies of Christmas.

No. 45, "I am so glad each Christmas e," is a translation of the popular rwegian carol by Marie Wexelsen.

No. 46, "Christmas brings joy to every rt," is by the Danish poet, dramatist, novelist, Bernard Ingemann, and is plied with a lovely, folk-like tune by Danish organist and composer, C. E. Weyse.

No. 47, "Away in a manger," is some- es listed as "Luther's Cradle Hymn." ually it is nineteenth-century Ameri- , and may be a very free version of

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parts of several of Luther's Christmas hymns, particularly "From Heaven above."

No. 48, "What child is this," is by William Chatterton Dix, English hymn-writer. It is wedded to a particularly lovely old English tune known as Greensleeves.

No. 49, "Thy little ones, dear Lord, are we," is one of the *Few Christmas Hymns* published in 1732 at Toendern by the Reverend Hans Adolph Brorson, later bishop of Ribe, and one of Denmark's greatest hymn-writers. It bears the title "A Little Hymn for Children." The childlike simplicity of the words is well matched by the lovely melody by Schulz.

Suggestions for the Leader

Get out the scissors and the glue pot! Here's a hand-dandy do-it-yourself kit, all ready for you to work on. The purpose of this project is to put together a suitable Advent and/or Christmas program for your men's group. The raw materials are found in the topic. There is a listing of all the Advent and Christmas hymns in the *Service Book and Hymnal,* with a few comments about each.

One would hardly expect you to use all these hymns and all this information in a single evening. Some selection will have to be made, and this requires a selective prin-

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ciple. Here are some suggestions.

You may want to limit your progra only Advent hymns or only Chris hymns. You may further want to in only those with which the men are alr familiar, or those which they do not k You may want them to sing only a s stanza of many hymns, or sing all the zas of only a few hymns.

In any case, it would be well to inc in your program also the reading of particular passages of Scripture to w these hymns refer. Why not choose favorite Scripture passages suitable to season, read these passages at the mee say a few words about the hymns relate these passages, and then sing several sta of each hymn? For example, Isaiah 9 and Hymn No. 2 seem to fit together well. Matthew 3:1-6 and Hymn N would also appear to be close cousins. scriptural basis for both No. 7 and No is Matthew 25:1-13.

The Christmas story as it appears in second chapter of Luke can be divided nicely into three parts: verses 1-7, 8-14, 15-20. Select some of the Christmas hy and carols that seem to you to fit well each of these, and then build your prog around these divisions.

There are certainly many possiblities to you as you consider the arrangemen your program. Decide first of all what you are going to follow, and then begi work on it. Assemble all the parts you —Scripture passages, hymns, informa about hymns—and put them together cording to your plan. Having done this out and field test it on your group.

Don't forget that you'll need copies of *Service Book and Hymnal* for each of men in your group. Arrange for a pia to be present for your meeting, and be that the pianist knows beforehand exa what you are planning to do.

We haven't included two regular feat in this topic. We have no "Suggestion f Devotional Service" since the entire pre tation will be devotional in character. have we listed "Questions for Discuss since this is not the type of topic which l itself to this approach.

Be sure to make your plans early, so you are able to give this material the c ful thought it needs!

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